

ANSWER

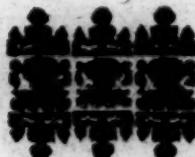
OF

JOHN LING,

To the 16. Quæres of *Joseph Heming,*
about CHRISTMAS.

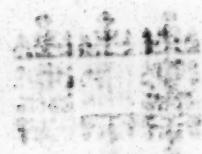
Wherein all the care that can be is ta-
ken to avoyd expence of paper, so much ha-
ving beeene spoyled already. For

*Wer's not for Christmas which is nigh,
When fruit, splice, eaten and digested Pie
Calls for more paper, no man could make shift
How to employ J o s. H E M I N G to his thrift.*



Printed in the Yeare 1643.

12. 11. 1811. 6. 10. a.m.
and 1200 m. in the middle of the
valley, the water is very
cold, and the air is very
dry.



12. 11. 1811. 6. 10. a.m.



A short Answer of John Ling to the 16. Queres of Ioseph Heming above Christmas.



It is perceived that one *Ioseph Heming*, not long before Christmas, 1648. (as by his printed Paper doth appeare) from his Study in *Uxeter*, otherwise and vulgarly *Uxter*. in the sayd yeare doth challenge all those who can write and reade, to answer his 16. Quaries concerning the observation of the Feast of Christmas, or the Nativity of our Lord and Saviour Jesus Christ; to which I *John Ling* having been a Grammer Schollar, and having seene somewhat in the world both in this Church, and the Reformed beyond Sea, doe make this Answer.

The first Quere.

Whether such religious customes as are binding to all the Churches of Jesus Christ, ought not to have footing upon the Word of God, or Apostolicall practice?

Reſp. Because I will not make Paper deare by long Answers or Recitalls, I say such Religious Customes as are binding to all the Churches of Jesus Christ, ought to have footing upon the word of God, or Apostolicall practice.

The second Quere.

Whether you can substantially prove that Christ was borne on the 25 of December? And what your proofes are?

Reff. It is not materiall, I, or no, whether I can prove that Christ was borne on the 25 of December, as it now standeth in the English Calendar.

The third Quære.

Whether the celebration of that day (grant he was borne on it) can be clearly warranted by you from Scripture? And what your Scriptures are?

Reff. It imports no more then what is answered in the first and second.

The fourth Quære.

Whether you can cleare it by sound consequence from the New Testament, though not set downe there in totidem verbis?

Reff. It is cleared by sound consequence, both from the Old and New Testament, that the day of the Birth of our Saviour, God and man, should be kept with Festivity: I will now first give you instance in the Angels song to the Shepheards, *Glory be to God on high, on earth peace, good will towards men*, see the 118 Psalme, 22. 23. and 24. verses, *The stone which the builders refused is the head of the corner*, which is interpreted in the New Testament to be meant of Christ. 24. *This is the day which the Lord hath made, wee will rejoice and be glad in it*, which all good Interpreters say to be meant by the day of the Birth of our Lord and Saviour Jesus Christ. Many places there are in *Isaiah*, and other of the Prophets: So that now you have better proofes from Scripture for keeping holy an Anniversary day for the celebration of the Birth of our Lord, then for changing the Sabbath to the Lords day; the proofes whereof are chiefly grounded upon Apostolical Custome, *Isaiah, 28. 16. Matb. 21. 42. Acts, 4. 11. Rom. 9. 33. 1 Peter, 2. 6. and 7.*

The fifth Quære.

Whether you can doe it by universall tradition?

Reff.

Reſp. Its done by Universall Tradition , and in that I will bring it to the Customary Practice of the Reformed Churches of Dutch , French, and Geneva.

The fixt Quære.

Whether (in case it can be evidenced by none of these , viz. plaine Text , solid Inferenee , universall Tradition) is be not a meere humane invention , and so Will worship ? And how you will one day acquit yourselves before God , for placing , and crying up mens Inventions , instead of the institutions of Jesus Christ ? And whether it were not fithfull dealing with poore simple people to tell them that you have neither of these to warrant it ?

Reſp. I answer, it were false dealing to tell Christian People that which were untrue.

The seaventh Q ære.

(Since dayes and times commanded by God himselfe to be obſerved under the Law, were, and are unlawfull under the Gospel) Whether dayes and times commanded by men , and not by God , under the Gospell, are not leſſe lawfull ?

Reſp. If this day and time were onely commanded by men , it were unlawfull, so far as to command it as a meere Religious duty.

The eighth Quære.

Whether the true and genuine Interpretation of Christmas be Christ man ? And whether to perſuade people 'tis so , be not to abuse and delude them ? And whether we may not as well interpret Candlemas Candleman , Michaelmas Michaelman , as Christmas Christman ?

Reſp. (Because you make ſport ; and have brought in a Gamboll)

That I have a conjecture that *Joseph Heming* is some Schoole Master ; or some great Schoole Boy , that can interpret the Latine *Mas* for a man , and then *Christmas* is *Christman* ; and certainly it is to abuse people to perswade them so and so of the rest : But I have heard what was answered Dr. *Lambe* by a good fellow , to whom he objected to have sayd *Christyde* , and why not as well *Tom tyde* ? The Answer was he could say *Christmas* , or *Thomas* , or *Lambe* , aſſe , and ſo he left him , and ſo doe I you with your Gamboll.

The ninth Quære.

Whether the Saints are bound to rejoice in the Birth of Christ on that day men superstitiously call Christmas , more then at other times ? And whether the Lords day be not [the] day appointed for them to rejoice on ?

Reſp. You begge the Question of Superſtition , and ſo untill you frame the Argument out of the Question in Moode and Figure , I ſhall answer you no more upon that poyn̄t.

The tenth Quære.

Whether Christmas day ought in any reſpect to be eſteemed above another of the Weeke dayes ? And whether people may not without offence to God follow their lawfull vocations on that day ?

Reſp. That by the eſtablished Lawes of this Kingdome , in the times of the firſt Reformation (and ſtill continued) this is commanded to be kept as a holy day .

The eleventh Quære.

Whether you think the Parliament and assembly have erred and played the fooles in condemning and rafing out Holy dayes not warranted in the Word ? And whether to obſerve them , be not highly to diſlike , and flatly to contradic (in poyn̄t of practice at leaſt) their proceedings in order to a Reformation ?

Reſp.

Rasp. I say it is a Proposition of ill language, and therefore I say no more, but demand of you whether you thinke the first Reformers that suffered Martyrdome were Fooles and Knaves?

The twelvith Quære.

Whether (since most men and women in England doe blundely and superstitiously beleevē Christ was borne that day) preaching on it, doth not nourish and strengthen them in that belief?

Roff. At first you begge the Question, but to the seconde part of it; I say since preaching is lawfull upon any day; so is it expedient, if not necessary upon a day commanded.

The thirteenth Quære.

Whether this Feast had not its rise and growth from Christians conformity to the mad Feast Saturnalia (kept in December to Saturne the Father of Gods) in which therewas a Sheafe offered to Ceres Goddess of Corne; a hymne in her praise called Yul or Iul? And whether those Christians by name, to clanke it, did not afterwards call it Yule; and Christmas (as though it were for Christis honour?) And whether it be not yet by some (more ancient then truely or knowingly religious) called Yule, and the mad playes (wherewith it is celebrated like those Saturnalia) Yule-games? And whether from the offering of that Sheafe to Ceres; from that song in her praise; from those gifts the Heathens gave their friends in the Calende of January, omnis gratia; did not arise or spring our blases; Christmass Martles, and New-yeares gifts?

Roff. Whether this Feast had not its Rise from Christians conformity to the mad Feast Saturnalia, I answere, I thinke it a very mad Question: But I confess in some Nations they call that Feast Yule; and amongst your brethren the Scots, they call it Zule, as I have found it in their Callenders; but until you can prove that those Nations

tions speake Greeke , you will be far to seeke for your Argument : Therefore good Mr. Schoolemaster, or Schooleboy , leave off your E-
tymologies ; for you will finde it hard to prove that Christians used
to celebrate this Feast in any relation to the *Saturnalia* or *Ceres* Songs.

The fourteenth Quære.

*Whether conformity to, and retention of Heathenish Customes
be commendable in Christians , suitable or agreeable with Gospel
Principles, though under pretext of Christ's Honour and Worships?*

Resp. In the Negative it is not lawfull ; but how will you apply it,
John Ellis, I cry you mercy Joseph Heming?

The fifteenth Quære.

*Whether you are not bound to prove your practice for the con-
viction and satisfac. etion of your Brethren , whose duty it is to
walke with you in things agreeable to the minde of Christ : And
in case you cannot ; Whether you ought not to acknowledge your
error, lay downe your practice (as others have done theirs) no
longer befooling and misleadtng the people committed to your
charge ?*

I answer, this reprove would serve for a Preacher if he had misled
his people, of which number I am not, but if this charge be unjust, see
how you disobey the Lawes of God and man.

The sixteenth Quære.

*Whether in case you returne no Answer to these Quæries , I
have not ground sufficient to conclude you utterly unable to give
any rationall account of your practice, now put upon it ?*

Resp. Whether I have answered your Quæries or no ; Let me
know it by your confession or Reply.

From no great Study this 23 of Dec. 1648. and : nothing
told her , as I told you , and determined my opinion
and Credite everyone no **F I N I S.**